

would depart somewhat from the usual style adopted at this classic institution of sacred oratory. He knew that Père Riquet had suffered for the ideas he defended: that he would preach as a 'witness', and on a subject which, above all others, must be suffered for if it is to be believed in: Love, that is, 'Agape' or Christian charity. To re-instil belief in love in the minds and hearts of men divided by the hatreds of war is the object of these six sermons. Père Riquet himself had spent years as a prisoner in Dachau and Mauthausen, and the courage and resolute faith which he saw there inspired him to build up this theology of charity as the sole trustworthy instrument of reconstruction. The notion of love which emerges is of no mere vague or sentimental emotion, but of a most virile and active thing which faces up to the reality of social injustice and resolutely sets about uprooting selfishness. The doctrine is St John's: 'My little children, let us not love in word nor in tongue, but in deed and in truth'. These sermons were addressed to Frenchmen: one is constantly aware of this, though it should not obscure their essential teaching: every Christian must witness to the truth that if society would live it has need of God. D. SCHLEGEL, O.S.B.

NOTRE DAME DE TOUS LES JOURS. By Paula Hoesl. (Edition Spes; 170 frs.)

The paintings of the Primitives depict the mysteries of our Lord's life in the setting of their own. And the mysteries of the Rosary can and should be the 'Liturgy of every day' bringing to the here and now of each moment of our daily life the truths and graces which, enshrined in the cycle of the liturgical year, are here contemplated with Mary and sought through her prayers. These meditations, the fruit of the writer's own tender love for her 'Maman du Ciel', will help other souls to learn at the knees of 'Our Lady of Every Day' the sure and swift way to close union with her divine Son. S. M. A.

CHURCH AND STATE IN GUATEMALA. By Mary P. Holleran, Ph.D. (Columbia University Press, London: Geoffrey Cumberlege; 26s.)

This book is mainly an account of the relations between Church and State in Guatemala since it won its independence, but it very properly seeks to understand them by studying their past history under the Spanish Crown. It is impossible to understand the claims of the modern Latin American States with regard to the Church unless it is realised that behind them lies a long history of 'royal patronage' which Spain was quite prepared to assert even after Guatemala's independence in the hope, presumably, that her secular rights might one day be restored. The embittered history of the nineteenth century Guatemala, typical of the situation throughout Spanish America, is dealt with with tact and sympathy. The author shows that Liberals were not consistently hostile nor Conservatives

uniformly favourable to religion. The present situation is ambiguous. A tendency to continue the old and dubious association between Conservative elements and the Church creates difficulties on the one hand; the cry of Communism not unjustifiably raised against extremists on the traditionally Liberal opposing side complicates the old issue with a new fear. A last chapter describes the contemporary state of religion with great understanding. It is very encouraging that a modern North American Catholic should be able to assess the imperfections of some aspects of Latin American religion without yielding to the temptation to be censorious.

EDWARD SARMIENTO.

THE SPIRITUAL EXERCISES OF ST IGNATIUS OF LOYOLA. Translated from the Spanish with Commentary and translation of the *Directorium in Exercitia*. By W. H. Longridge, S.S.J.E. (A. R. Mowbray; 16s.)

The first edition of this translation and commentary by an Anglican religious appeared in 1922, achieving an immediate success. The new edition is substantially the same, containing a few changes in the notes. The translation preserves something of the rugged straightforwardness of the original with its knack of using a few simple phrases to express the deepest and most moving ideas. The Commentary contains plenty of sound sanctified common sense, rising at times to lofty spirituality. Father Longridge draws upon the classic commentators on the *Exercises*, his choice of quotations from Suarez being particularly happy, while several old friends such as Bishop Hedley or Father Joseph Rickaby appear along with great Anglican spiritual writers such as Bishop Gore or the less well known T. T. Carter, whose masterly description of the *Exercises* is given on p. XXXIV of the Introduction.

Father Longridge evidently wrote with the current misconceptions of the *Exercises* in mind and he deals with them all faithfully, often by means of quotations from St Ignatius himself. On the question of the *Exercises* and contemplative prayer there is a most instructive passage from Suarez on p. 261. The accusation that the *Spiritual Exercises* are introspective, self-centred, is tackled (p. 251) in the excellent description of 'contemplation' in the special Ignatian sense when he calls upon Bishop Hedley for one of that great writer's most moving passages in his support. Father Longridge apparently abominated the 'drill book' theory of the Ignatian *Exercises* as much as did the late Archbishop Goodier. He heavily underlines St Ignatius's oft-repeated insistence on the liberty to be accorded both to the exercitant and to the Holy Spirit. The Director is guide and counsellor, not a species of drill sergeant. The methods helpful to one soul may not be good for another in different circumstances. Nor, as Fr Longridge points out, are the material and methods prescribed for prayer in the *Exercises*, which were designed by St